Pacific School of Religion Berkeley, Calif.

The Christian Century Pulpit

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME VI | CHICAGO, NOVEMBER, 1935 | NUMBER 11

Armistice Day Number

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Can We Abolish War?

BY ERNEST FREMONT TITTLE

FOR the future of mankind on this planet nothing now is so utterly important as the abolition of war. But can war be abolished? Is permanent peace between nations something for which men may reasonably hope and to the achievement of which they may confidently devote their lives? Or is it, perhaps, a dream of good that is too good ever to come true?

Here is a question that goes to the root of the present difference between the pacifist and the militarist. At the end of every argument, after the militarist has suggested that the pacifist is either a coward or a communist and the pacifist has suggested that the militarist is either an ignoramous or a brute, anyone who has managed to keep his head sees very clearly that the real difference between them is a difference of faith. Both want peace. But the one believes that peace is possible, the other does not. Your pacifist, believing that peace is possible, is all for disarmament. Your militarist, on the contrary, is all for armament, not because he supposes that the way to avoid war is to prepare for war—deep down in his heart he knows that is folly—but rather because he supposes that war cannot be avoided, it is bound soon or late to come, and woe unto any nation that is unprepared to meet it. Your pacifist, believing that peace is possible, is eager to organize the world for peace; eager to use and develop a World Court, a League of Nations, an International Labor Organization, and thus to form a new habit in the life of the race. Your militarist, believing that peace is impossible, considers that all this talk about organizing the world for peace is sheer folly; it is asking for something that cannot be done and leaving undone something which could and should be done, namely, the building of a military "defense" which, to be sure, would not prevent war but would insure a reasonable amount of "preparedness" for the war that is bound to come.

Between pacifist and militarist the fundamental difference is, I repeat, a difference of faith. The one believes, the other does not, that peace between nations is

25 Cents a Copy | Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. | Two Dollars a Year

possible; and until this fact is recognized, argument, though endless, is bound to be inconclusive. You cannot persuade a pacifist to prepare for war so long as he believes that war is preventable. You cannot persuade a militarist to prepare for peace so long as he believes that peace is impossible. Hence the primary importance of the question we are now proposing to discuss. Let it be understood, however, that what we have in view is the future of man upon the earth, not the immediate future, which is unpredictable.

A DIFFERENCE OF FAITH

In his "Adventures of Ideas," Professor Whitehead has a brilliant chapter in which he traces the development of the idea of freedom as opposed to the idea of slavery, a chapter of which I shall attempt, in my own words, to give a brief summary; for, as I cannot but think, it throws a very bright light upon the question we now have before us.

In the ancient world, according to Professor Whitehead, slavery is taken for granted, not only by the man on the street, but also by the philosopher and the political theorist. Even Plato is unable to conceive of a civilized society built on any other foundation than that of slavery. Plato, however, feels morally uneasy about this compulsory degradation of a large portion of mankind. So, also, do growing numbers of people who find themselves shrinking from the brutalities that are involved in a slave economy and who try to alleviate the lot of their own slaves by showing them unusual respect and kindness. They, however, remain a minority. The majority of slaveholders go on perpetrating unmentionable brutalities. So the idea is bound to appear, at any rate it does appear, in the minds of a small, gifted group that a slave economy is intolerable and ought to be abolished. Yet it is not abolished. The idea of freedom for all men is pronounced beautiful, noble, inspiring, but alas! impractical. Attempts are made to regulate slavery with a view to abolishing its worst features; but the institution itself is maintained, partly, if not largely, because even intelligent people who see the horror of it fail to see any practical way of getting rid of it. How to reorganize society so as to eliminate slavery without endangering the economic foundation of civilization—that to our predecessors was a very real problem, for which there seemed to be no solution.

SLAVERY AND WAR

Finally, however, a solution was provided by the invention of machinery, the growth of technology, and the spread of commerce. Industrialized communities found it possible to get along without the labor of slaves. And then a rising tide of moral indignation and popular feeling drove the anti-slavery movement to success.

Now, does all this throw any light upon the peace movement? I cannot but think that it does. In the ancient world war was taken for granted, also in the medieval world, and late into the modern world. Even in the ancient world, however, there was at least one man who did not take it for granted, a man by the name of Isaiah, who prophesied the coming of a day when "nation would not lift up sword against nation, neither would they learn war any more; but they would sit every man under his vine and under his fig tree; and none would make them afraid." A magnificent dream of a world unarmed, living without fear in peace. And once and again during succeeding centuries this dream has reappeared in noble, gifted minds. Yet, as in the case of the idea of freedom for all men, this idea of universal peace, though it has often been pronounced beautiful and inspiring, has generally been considered impractical—utterly, hopelessly impractical—until recently, when even practical statesmen began to take it seriously and for a very practical reason; namely, the economic security of the world.

That marvelous succession of mechanical inventions, that marvelous growth of technology, that marvelous spread of commerce which finally made economically possible the abolition of slavery are now making economically necessary the abolition of war. They have produced a type of civilization which cannot afford the risks of war, inasmuch as war profoundly disturbs and threatens to destroy that whole structure of industry, commerce and credit on which modern society depends for its very existence. For my own part I am not concerned to argue that war has never accomplished any good in the world. But whatever may have been true of it in the past, war today is productive only of evil. We now have a type of civilization to which war is fatal.

HEALTHY CYNICISM

Note, then, the fact that just as in the development of the idea of freedom a time finally came when slavery appeared to be not only morally wrong but also economically unnecessary and unjustifiable, so today in the development of the idea of peace a stage has been reached when war, looked at from any viewpoint, is found to be indefensible.

Note further the fact that there is now developing behind the anti-war movement a moral indignation and popular feeling comparable to that which finally drove the anti-slavery movement to success. Beyond dispute there is a growing amount of healthy cynicism as regards the alleged causes and objectives of war. Consider, for example, the remark now often heard that if only profit could be taken out of war there would be no more war. In our childish innocence we used to think that wars were fought to preserve a nation's life, or its honor, or its culture. We are now beginning to suspect that the reason they are fought is to preserve the opportunity of a few of us to make money at whatever cost to the rest of us. In view of what was said a moment ago about the economic disaster of war, there may seem to be some inconsistency here, but the point I am concerned to make is that the war-profiteer, who himself is waking up to the fact that in the long run there isn't any profit to be got out of war, is undoubtedly being assisted in his progress toward sanity by the discovery that his patriotic professions are no longer taken seriously. He is suspected of being, what he actually is—an unconscionable hypocrite.

WAR, THEN AND NOW

Moreover, as even the man on the street is beginning to realize, war, like the old grey mare, isn't what it used to be. Once it was something comparable to a professional football game in which opposing teams (com-

posed only of men, of course) engaged in an exciting match for God, for country, and for booty. And some of them, no doubt, got a big kick out of it, especially between matches, when they had a little time to enjoy their brave new uniforms and the soft arms of adoring females. But, alas! gone forever are those good old days when war was a game—dangerous, to be sure, but what of it?—for men to play at. It has now become a wholesale butchery, scientifically conducted, in which men are asked to blow to bits, at long distances, not only other men but other men's mothers, wives and children. And the man on the street is getting sick of it. Even though he has not enough intelligence or imagination to see that what it threatens is nothing less than the existence of

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civilization itself, he can and does see that what it involves is a cowardly, shameful attack upon a defenseless civilian population. He is beginning, therefore, to have less and less stomach for it, being, as he is, considerably less than a saint but considerably more than a cad and a brute.

PROPAGANDA'S POWER

"Yes," someone may say, "but this man on the street can be fooled. In spite of his growing distaste for war and his growing suspicion as to the alleged causes and objectives of war, he can be fooled, given such power of propaganda as is now in the hands of the politicians and plutocrats of the world." An assertion which, reluctantly, I feel bound to concede.

Nevertheless, I believe that war can be abolished *if* we build institutions of peace and train our children, both intellectually and morally, to make effective use of them; and *if* we build a cooperative society whose industrial, commercial and financial processes will make for peace. And this I believe we shall eventually do: because war has now become economically disastrous; and because of this fact there is now a growing realization on the part of persons who, hitherto, have hoped to profit by war; and because there is something in the human soul—a latent decency—which can be counted upon to revolt against war once it is clearly seen that war now involves a dastardly attack upon defenseless women and children; and because there is something—something beyond man and vastly greater than he—that is making for the conquest of war, the achievement of peace.

PEACE THE AFFIRMATION OF GOD

To deny the possibility of peace is to deny the existence of God. To say that peace is not in the nature of things is to say that God is dead—a fact which many people do not appear to recognize. Once and again some prominent churchman is heard to say that he for his part wants peace as much as anybody does but, unfortunately, it is not to be had; war there has been from the dawn of history and war there will be until history ends. Does he realize when he says this that he is denying the existence of God? Of course not. He would feel insulted if anyone should say to him that he appears to be as much of an atheist as any communist. Yet his assumption that peace is not in the nature of things is undeniably an atheistic assumption. When he says that war is inevitable it is as though he had said that God is dead.

But, contrariwise, to affirm the existence of God is to affirm the possibility of peace. To say that God is alive is to say that the stars in their courses are fighting against all that stands in the way of peace. A cosmic power which human greed and folly may long resist but cannot finally defeat is sweeping war, as it swept chattel slavery, to destruction.

And note again the fact that something *has* brought about a situation in which, both as individuals and as nations, we are so dependent one upon another for the very necessities of life that war has become economically disastrous. Something *has* brought it to pass that in order to prosper, in order even to survive, we are obliged to cooperate for the common good of all. God is not dead; there is hope for the world.

"THESE THINGS SHALL BE"

Now, therefore, is no time to give up or even to feel discouraged. Let all who believe in God stand up and say so. And, believing in God, let them say with conviction: It *will* come to pass that nation shall not lift up sword against nation, neither shall they learn war any more. In that conviction let them set themselves against cynicism, fear and despair; let them resolutely oppose preparations for war; let them steadfastly promote preparations for peace. Long ago one who spoke with authority said: "Blessed are the peacemakers; for they shall be called sons of God." Today, blessed indeed are the peacemakers, even though by certain of their contemporaries they shall not be called sons of God and shall be called all manner of evil names unjustly. For it is they who, under God, will be instrumental in preserving the most precious possessions and promises of the human race.

We Gave You Everything!

An Address to the Warmakers

By William B. Mathews

Ye shall know the truth and the truth will make you free. John 8:32.

IN an address delivered last fall Frederick W. Norwood, minister of the famous City Temple, London, said that he had one speech which he wished to make before he died. He wanted to make a speech to the war lords. Well, after the recent senate arms and munitions inquiry, after we have been witnessing the wild rush for armaments and the war clouds over Europe, there are many of us who would like to make a speech to these racketeers who are developing the means of mass murder.

Few of us will ever have the opportunity to make a speech to the war lords, but we do have the opportunity to talk to the people around about us. Among these we shall find many who are, perhaps unwittingly, on the side of the war lord rather than on the side of our Lord and Master. About us everywhere are men and women, young and old, who are under the delusion that the way to have peace is to prepare for war. It is to these men and women of war that this sermon is addressed. I bid you come with open minds and let us reason together realistically and earnestly.

I

We are living in a scientific age, an age of experimentation. We quest for the facts of truth. The scientific, the intelligent mind in this quest for truth carries on experiments, and, if it be the true scientific mind, it accepts and follows the truth learned from this experimentation.

Two decades ago we undertook a tremendous and a costly experiment. We waged "a war to end war" and imperialism and "to make the world safe for democracy."

That experiment failed! Today, the nations face a world situation more serious than that faced in 1914. The world war "created far more causes for new wars than it settled of old ones." The threat of war throughout the world is more rampant than it has been for more than a century. In our own country our expenditures in preparation for war have risen from $244,600,000 in 1913 to $729,700,000 in 1934, an increase of 197 per cent. Now in 1935 military expenditures approved thus far in this year by the White House total $1,021,964,908! Europe is fast becoming an armed camp. More than 5,500,000 men are actively under arms in the nations of the world, with 20,000,000 more in reserve. In 1934 the nations of the world spent $4,500,000,000 in preparation for war. Think of it! Over $10,000,000 per day. In America we spend over $2,700,000 of the tax-payers' money every day in preparation for war!

In the strategic capitals of Europe the diplomats have long been gathering in serious council to stave off the war condition which they themselves have been creating. Every day since the Treaty of Versailles they have been preparing against war. Preparedness brings peace? No! In the words of former President Hoover, "The whole history of the world is filled with the chapter of the failure to secure peace through either competitive arms or intimidation." "Peace, peace, where is thy peace?"

WAR AND DEMOCRACY

And what about democracy? It has never been more seriously threatened in our modern era than it is today. Every year, since the experiment which men and women have carried on, has seen the rise of dictatorships. Russia, Turkey, Italy, Germany, Jugo-Slavia all have been forced to dictatorships with a betrayal of the human rights of people.

No! You did not end war nor imperialism. Your experiment failed!

Of course, I grant you that these slogans like "the war to end war" and "to make the world safe for democracy" may, in reality, have been but the hypocritical phrases used by the "merchants of death" to draw more people and nations into the war, so that the profits from arms and munitions would mount higher. This fact, among many others, is now known: when in 1916 it seemed as if the war might end through American intervention Bazil Zaharoff, the head of one of the largest arms and munitions combines of Europe, was all for continuing the war. The British minister in France at that time is the authority for this fact. The war went on for two more horrible years.

But, regardless of whether we went into the world war with our eyes open or blinded by the hysteria of war propaganda, the fact remains that the experiment failed. And what a failure with all its tragic aftermath of death, depression and destruction of human rights and justice!

After all that we have gone through, why do you ask us to go on trying the same thing? You are asking us each year for larger armies and navies, more military training, more veterans' relief, more soldiers' bonus. You ask us to prepare for a new war while we are still trying to pay for the last one. In the process of paying for it we are heaping up poverty, deprivation, unemployment, hunger and human wants of every description. The burden is too great. It is a question whether civilization can survive. It is difficult to see what line of reasoning you are using. It cannot be scientific. Your experiment failed, yet you ask us to try it again. Shall we go on doing this forever? How can you hope for success?

II

In 1914-18 *we gave you everything you asked for and more,* yet you failed.

We gave you men—yes, and women and little children too. The best of the nations were drafted and forced into your ranks. They were flung into your experiment in mud and blood. More than 10,000,000 of them perished on the battlefields, 3,000,000 others were missing, 13,000,000 citizens met untimely death. More than 26,000,000 in all perished in the grueling process of your experiment.

Lest you have forgotten how you have consumed

human life in your gigantic experiment, let me call up before you the cavalcade of marching men who went to their death. Stand, if you will, while they march by six abreast. All day they march by. The day fades into night, and all through the night there is the tramp, tramp, tramp of marching men. The days and nights drift into weeks. You grow weary standing there as the weeks pass by filled with marching men, whose life you took in your tragic experiment. Come back at the end of a month and they will still be marching by. Men, women and little children by the millions lost life prematurely through your experiment to end war by war. Yes, we gave you men. The mothers of my generation, with bitter tears in their eyes and unutterable prayers in their souls, gave you their sons because you told them

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that, like Mary, they too gave a savior to the world, to rid the world of sin. But you cannot "drive out Beelzebub by Beelzebub."

We gave you money. More than $337,000,000,000 was blown up in your experiment. Of that, according to the statement of a former secretary of the treasury, $51,000,000,000 was America's share. This sum invested at 5 per cent interest would have provided an annual pension of $1,200 for 2,125,000 old and broken down workers. We gave you money! We scraped and saved and bought liberty bonds. Better *death* bonds, for you and I gave our government money in exchange for bonds. This money went to buy arms and munitions used to kill fellow men. Then we clipped coupons while victims slept in Flanders Field. More than this, we mortgaged the future. We sold the birthright of our children and children's children for generations to come in order to carry out your experiment so that future generations would not have to wade through this muck again. Now again you ask us for another $1,000,000,000 annually.

We gave you materials. All that we could command was placed at your disposal. The resources which nature had provided for man's welfare were exploited and destroyed. We never gave a thought of how dearly the future will have to pay for this wholesale abuse of the substance of our material life. We gave it to you because you said it was necessary to the winning of the war.

We gave you food. We ate black, soggy bread, unwholesome meat, synthetic stuffs, all that you might have the best in order to make fighting men more "fit" for your experiment. What batters we did mix up, and we ate it with a relish because you led us to believe we would never have to eat that way again. But that was dessert compared to the soup of today's breadline.

FREEDOM OF SPEECH GONE

We gave you our right to freedom of speech. No one dared to speak the truth as he saw it if it was against your experiment. Men who dared—and there were only a few—were thrown into prison. Ministers were forced out of their pulpits when they undertook to teach and follow the Christian doctrine of "love your enemy." We gave the lie to truth. You wrote our speeches for us. We spoke to the multitudes the words you wanted us to say. We did it to win the war "to make the world safe for democracy" and to give all men liberty. Now look at the bills you have introduced into our state and national legislatures to curb the free democracy you asked us to die for in your experiment.

We gave you our schools. They were turned into training camps. Academic standards were blown to the winds. The main business was the training of men for your experiment in mass murder. Our laboratories were turned over for your experimentation in more effective methods of death. And your mailed fist is still clinging on to the curricula of our schools. Many young men are refused the privileges of state-supported schools because their intelligence and their spiritual insight are repulsed by your studies in your science of mass murder. They take your classes in military training or they are "kicked out."

We gave you our churches. They were turned into recruiting stations. We urged our young men to go out to fight and to kill. This is the basis of the only honor roll which we hang in our churches. The altar of God's Holy Spirit was replaced by the altar of bloody Mars. The symbol of its sacrifice became the sword instead of the cross. God's sanctuary reeked with sacrilege, because we listened to the voice of man rather than to the Spirit of God. You told us that the war would burn the dross out of life, that out of it would come a finer, higher spiritual quality of life. We listened to your words rather than to the words of Christ—"they that take the sword shall perish with the sword." Yes, we gave you our churches, and you are still trying to hold on to them. When the ministers lift their voice to sound the gospel of peace, when they undertake to do anything that will move us nearer to that Godward dream, when men shall "learn war no more," your reserve officers demand that the churches dismiss such "bolshevists" or, if the churches cannot dismiss them, that they, at

least, cease to give them a livelihood until they preach what you want them to preach. But shall the preacher obey man rather than God?

OUR SOULS SOLD TO MARS

We gave you our religion. We threw its sanctity about your bloody experiment. We blessed your war and your instruments of war. We prayed for the success of your armies. We invoked God to curse your enemies. We ministers took the cross from our heart and put it upon our collar and went into the training camps and trenches to keep up, not the souls of men, but the morale of fighting men. We gave up our allegiance to the teaching and principles of Jesus in order "to fight a war to end war." "What fools we mortals be!"

We even gave you our souls. May God have mercy on them. We are now trying pathetically, penitently to redeem them by declaring that, with God's help, we shall never do it again. Yes, we gave you everything! and your experiment failed—failed utterly, pitiably.

What a sorry mess you have given us: imperialism, despotism, destruction, destitution. You have given us a world upheaval with its economic collapse. You have given us poverty, hunger and human suffering. You have given us, by your determination to exact the last penny of tribute, a world in which we have the anomaly of bursting barns and breadlines, mountains of clothes and multitudes unclothed, machines idle and men unemployed. You have given us back wrecks of men who survived your experiment, their bodies broken, their nerves shattered and their moral judgments destroyed. You have given us a haunting fear and hatred which has settled over the nations like a plague.

III

Now you want us to go on preparing to do the same thing over again! You not only want us to do it, you are using subtle and coercive methods to force us on. Oh yes, we realize that you promise us a more effective job the next time. We know that you are working day and night in your laboratories. Your next experiment will be carried on with more efficient and effective implements of death. But death for whom? For what?

You boasted of the good times you created during the last war. Yes, we realize that through your war you have created, here in America alone, 25,000 new millionaires. We now know, as we did not know before, that you raised bonuses for heads of munitions and armament firms to the height of $3,000,000 (perhaps higher if all the facts were known) while other human beings gave their life on shell-torn fields in France. For every citizen you put into the factories at $30 per day you put another in the mud of the trenches at $30 per month. For every $1 a year paid to some "big business" man you returned to him $100,000, in some cases over a $1,000,000 a year, from dividends in orders of war materials from his factory or mill. For every one millionaire created in America two American men fell on the battlefield. But this kind of prosperity only intensified human suffering among the masses; it increased imperialism and made the danger of war more imminent.

You tell us what you will do for prosperity if we let you have all you want for your preparedness. Yes, we know the kind of prosperity you would bring. The senate munitions investigation has revealed it to us. A "big business" man who served the government as a patriotic (?) $1 a year man during the war succeeded in having his Emergency Fleet corporation receive 20.3 per cent on "emergency fleet" contracts while other builders were limited to 10 per cent. The Bethlehem Steel corporation, another of his interests, rose during the war from an average annual profit of $6,000,000 to $49,000,000! Following Mr. William B. Shearer's successful work as a special agent of the "Big Three" shipbuilding corporations, in breaking up the Geneva disarmament conference of 1927, a cruiser bill was passed which brought the "Big Three" a profit of from 34 to 37 per cent.

In your preparedness efforts for the next war you have succeeded in driving through our national congress an all-time high annual peacetime appropriation for militarism of $1,021,964,908. When we protest against this provocative outlay while multitudes of our people are still unemployed and hungry, you answer us by introducing into the national congress and into almost all of the state legislatures bills which have as their ulterior purpose the curbing of free criticism of the issues of government and freedom of speech; and this in a country whose constitution guarantees life, liberty and happiness to all! You brand as unpatriotic everyone who does not approve of the whole war system of the government. You are thwarting the basic principles of democracy.

THE CHURCH IS THROUGH WITH WAR

No! We are through. Never again do we care to sell our souls for the world's worst collective sin. Never again will we give up our allegiance to the principles and teachings of Jesus to serve under the banner of Mars. Your experiment stands today before the bar of intelligent and enlightened judgment not only as the most blatant economic blunder but also as the most colossal sin ever conceived in the minds of men. "It destroys the material, the moral and the spiritual values of life. It destroys the life and soul of men. "It is the suicide of civilization." No! Never again! In the words of the National Council of Congregational Churches meeting in Oberlin last June, "we are convinced that we must now make this declaration: 'The church is through with war!'" We are through with the whole war system. We will not clothe it with sanctity. We will not bless it. We will contend for peace, not with the sword of Mars but with the "Sword of the Spirit."

We choose to go forward in the spirit of him who said, "Ye shall know the truth, and the truth will make you free." The Christian way of life, if followed, will rid the world of war. Those who sanction war repudiate this claim, and thus infer that Christianity is impractical. But is Christianity impractical? The conditions of our modern world give answer to this question. We have been trying to build our life upon a pagan, a materialistic way. We have come to the present sorry impasse. Let us now turn to the Christian way; for let it be recognized that, wherever the spiritual basis of life has been tried, it has worked. Gandhi has proved that this way will work. For over a decade he

has brought England to reason without bloody warfare because he has used the inward power of the spirit rather than the pagan force of might. If Gandhi can gain the support for peacefully obtained human rights in a nation which we claim is less enlightened than our own, what are the possibilities which await the followers of the Prince of Peace who was himself the great advocate of God's spiritual way of Life?

War will cease when Christians recognize the truth that "they that take the sword shall perish with the sword." How thoroughly your experiment demonstrated this truth! It has brought us to a time when civilization stands at the crossroads. We have before us two utterly opposing ways of life; one is the spiritual way, the other is the materialistic way; one the Christian way, the other the pagan way. The choice lies before us. It is God or money; Jesus, the Prince of Peace, or Mars the god of war; Christ or chaos.

The supreme question confronting civilization is: "Can we be Christian?" We of this generation are called upon to make answer now. The answer is: "We can, and we must."

The Higher Patriotism

By Russell J. Clinchy

Breathes there a man with soul so dead
Who never to himself hath said,
"This is my own, my native land"?

SIR Walter Scott knew the answer to his question would be that there are practically no men or women who have never said, "This is my own, my native land." The vast majority of human beings have felt a glow, and an inner warmth, as they have gladly said those words. The interesting fact about them has not been their universality, but the increasing sense which has been given to the word "land."

Suppose we should go back to the very beginnings of this attitude of love of one's people. We may use as a symbol a folk-tale of the ancient Hebrews. We would then be a member of a company of folk who sat around a tent door in the evening time in Ur of the Chaldees. It was the family of Abraham, and his brother Lot. There were other folk around, for the record says that it was then that "the Canaanite dwelt in the land." There were also the people of Sodom, but the record says that "they were wicked, and sinners." When Jehovah walked in the cool of the evening he did not walk to meet the Canaanite or the Sodomite; he stood only before the door of the tent of the family of Abraham. If we had been there we would have believed that God was interested only in one family. Then the story goes on to say that there was strife between the herdsmen of Abraham and of Lot. But Abraham said: "Let there be no strife between me and thee, for we are brethren. Is not the whole land before us?" They then divided the land between them, because they were brothers. But the last verse reads: "But the men of Sodom were wicked, and sinners against Jehovah." One family, the family of Abraham, is one which is visited by Jehovah, and though there can be strife with the people of Sodom, there can be no strife between the members of a family. How easy and now natural it would have been for us to stand before the tent door on the Chaldean plain, and have said with deep emotion:

Breathes there a man with soul so dead
Who never to himself hath said,
"This is my own, my native land."

By land, we would have meant the land of the family of Abraham; the family borders were the borders of our affection.

FROM FAMILY TO CLAN

But let us use the symbol still further. The story goes on, and now we are not living in just the family of Abraham, but are with his children and grandchildren, and because the children and grandchildren have married there are many other groups within our borders. The family circle has been greatly extended, and now we have discovered that we are not only part of the family, but we are part of the tribe and the clan. Abraham's son had twelve sons and the members of the family have had wide and far contacts, and many who never knew Abraham are one with us. We are not only of the family of Abraham, but are also of the family of Reuben, of Benjamin, of Joseph. The family has grown into the tribe and the borders of the land are far extended. They have their families, their lands, their interests, and even their conflicts, but when once they are brought together by a common need, Joseph "could not refrain himself before all them that stood before him, and he cried 'Cause every man to go out from me.' And Joseph made himself known unto them, and wept aloud." The Egyptian, the Assyrian and the Babylonian are still in the land, but our tribe is the tribe of Jehovah.

Or we might move very quickly across the years to a social life which is quite comparable, and we are in the Scottish Highlands, among the clans. There are names of a different sound, for there are the plaids which represent the MacDonalds, the Campbells, and the Bruces. But they are the Highlanders, and though the bagpipes plaintively call out that "the Campbells are coming," they are coming with their families to the great clan of the Highland folk. True it is that the Lowlander is still in the land, but the Highlanders are our people. The children of Abraham, and the children of the Campbells, have increased in numbers and in contacts, and the families and clans have gathered into great tribes, the children of Israel, or the children of the Highlands, and with deep emotion they ask:

Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my native land"?

By land we now mean the land of all the tribes of Israel, or of all the Highland clans.

FROM CLAN TO NATION

Again, the story moves on. We are no longer before a Chaldean tent door, nor in the midst of a growing tribe. We are on the steps of the Forum in the imperial city of Rome. Through the streets of the city throng men and women of different tribes, having come from many corners of the known world. Many different tongues are heard among the voices; some soft and cul-

tured, others rough and uncouth. But all of us are Romans, citizens of the Roman empire, though by birth we may be Syrian, Greek, Jew or Roman. We are gathered together by an intangible, yet real, tie—citizenship in a great empire whose name will last as long as the memory of man.

There are voices thundering from the Forum steps. Across the Mediterranean there is Carthage, another nation of people born anywhere and everywhere, settled at the head of Africa. It is growing in power and in trade. We listen to the voices of the orators on the Forum and there is one cry repeated over and over: "Carthage must be destroyed, Carthage must be destroyed." We, who are Romans, are not just members of a family; we are not just members of a provincial tribe at whom the patricians laugh. We are citizens of Rome, of Rome the Eternal City, and the existence of the empire is threatened by "lesser breeds without the law," and Carthage must be destroyed. With Horatius at the bridge, we are taught to sing:

> And how can man die better
> Than by facing fearful odds,
> For the saving of his country,
> And the glory of his gods?

From all portions of the empire, from people that do not speak the same language but who are citizens who have been brought under the imperial banners of the Eternal City, we hear men and women rise with deep emotion to say:

> Breathes there a man with soul so dead,
> Who never to himself hath said,
> "This is my own, my native land"?

By land we now mean all the land which has been brought under the sway of the nation or empire.

THE WIDENING FELLOWSHIP

Slowly, but with seeming inevitable progress, we have been extending the borders of our definition of this word "land." No one consciously decided that it must be done. It has simply come about because of the way life extends itself. The story of man is in reality the history of how he has extended both his adventures and contacts, and so extended his definitions. Owen D. Young has a fascinating paragraph in which is a sentence which describes the intangible power which has been at work extending our definitions and our horizons. "When man invented the wheel and axle," he said, "he forged the first weapon with which to destroy his isolation; and when he put unlimited inanimate and tireless power back of that wheel, he destroyed all possibility of isolation wherever wheels may run." The moment the children of Abraham decided to move out beyond the boundaries of the little plot of land around the tent, they began the process of an extension of the interests of life which was destined to lead to a future which even the centuries after them could not adequately imagine or picture.

Does it seem reasonable to us that, when an acorn takes root in the ground and begins the process of the growth of an oak, a process that lifts stones out of its way, it will grow only into a stripling oak and then stop, even when the sun and air and soil still urge it on? Does it seem reasonable to us that when once a man has walked outside a tent door and grasped the hand of a brother, saying "This land is mine *and* thine," and then the two have clasped the hands of others, calling them brothers, saying "This land is mine and thine, and thine and thine"—that such an extension of life can possibly be stopped by imaginary, changing lines upon a map? There was a day when even a man who called himself educated might find it possible that such a thing could happen in the world. But it just simply isn't possible for a modern man who knows even a smattering of physics, or astronomy, or human psychology, to believe that anything which contains the life principle of growth can stop itself short of its destiny in this kind of a world. The message of the increasing definition man has given to the term "his land" is that the unconquerable principle of growth is at work in it, and the principle of growth reaches its goal! In Mr. Young's striking figure we now see that in that dramatic and crucial moment when man first stepped upon that rude wagon built upon a crude wheel and axle, he started out upon a journey of both his body and his spirit which was not to end until he had included all the men and women of the world into the fold of mutual concern, and until all men everywhere had looked out upon the whole world and said, "This land is mine and thine."

NO PERMANENT HALF-WAY HOUSE

What a journey that is, from the time when two men stood before a tent door and looked out on a pleasant field whose borders their eyes could see, until that day that shall come when all the men and women of the humanity of God shall clasp one another's hands, and looking out upon all the world, say: "The land of this whole world is mine *and* thine." Only the soul of man could start upon a journey like that, but the journey can be made because it is the spirit of man that has set out upon it.

Upon that journey man has recognized some very definite conclusions which now are beginning to make their impressions upon his heart and mind. He is first of all beginning to perceive that when we begin to extend the word "land," we cannot cease until we have reached its ultimate definition. Many of us enjoy the climbing of a mountain. An interesting thing about the trail going up every mountain is that there is generally a half-way house just half the distance up. You can, if you want to, go up to the half-way house, and stop. A good many people have believed that this idea of patriotism, which Webster calls "the love of one's country," is like the climb up a mountain, and therefore one can stop the journey at a half-way house if one so desires. But man himself has evolved the idea of patriotism, not as a climb but as a growth, and therefore the laws of growth, and not those of climbing, apply to it. The only possible way to stop the inevitable extension of our patriotic concern is to be sure that our patriotic attitude never extends beyond ourselves. There is only one man who has ever been able to stop the spread of his patriotic considerations, and that is the hermit. The hermit knows there is no half-way house on the journey of the increase of human sympathy, and so he never allows himself to clasp the hand of another man. He knows that the instant the feel of another hand touches

him his hermitage is lost, and he has started upon a journey that will finally lead him to human brotherhood.

Think of the difficulties of the "half-way house" interpretation of patriotism. If I am an Englishman in the sixteenth century, I must naturally exclude all the uncouth Scots living north of the Tweed, because my land includes only those people who live south of the Scottish lowlands. But in the twentieth century, if I am an Englishman, I may be in France fighting with what I call the British army. A Scottish regiment is in danger; my fellows who live in London rush to the aid of my brothers, the Scots, for now my land runs from Cornwall to the northern end of the Scottish High-

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lands. Think of the predicament of the man who is still living in the half-way house of patriotism! If he carried the sixteenth century sense of patriotism into the twentieth he would be shot as a traitor to the British empire. Nothing has happened, of course, except that the principle of growth has been at work about the definition of the words "my land." But no one knows that better than an American. A patriot of the colony of Massachusetts becomes the patriot of the thirteen American states. The patriot of the Atlantic seaboard states becomes the patriot of all the land between the Atlantic and the Pacific, a patriot of a land in which an Irish governor in Massachusetts, a Jewish governor in New York, a Swedish governor in Minnesota, work under the leadership of a President whose forbears give him a proud Dutch name. Does any one of us believe that the increasing growth of patriotism will now stop where we are, and will not move on to wider and wider realms, until it becomes the higher patriotism?

But we also understand that this growth of our definition of patriotism into what we may call the higher patriotism becomes real only when our love of humanity begins with a love of family, clan and nation. Most of us want to be classed as internationalists, not as anti-nationalists; just as we want to be interested in inter-family relations and not classed as those who have no concern for family considerations. Again we want to be sure of our appreciation of the principle of growth. Oak trees do not appear full grown like a Greek god. They begin with very small considerations, and an oak tree is sound and unshakable only because an acorn was sound and good, and then because a sapling tree took firm root. No man ever loved humanity who despised his family, or his clan. We grow into the majestic power of the oak of humanity because we began with the seeds and saplings of intimate human experience which so makes us love our father's land that we know we cannot stop until we have said of all land, "This is mine and thine." When an American, who has heard all his life that his father's people came from Scotland, stands in Princes Street gardens and looks up at the Edinburgh castle, he knows why the Scottish heritage will be forever in his blood, even as the boy who remembers how his fathers walked through the loveliness of the Rhine country knows that such a spirit will be forever kin to him. It is that Scottish, and German, and Latin heritage which has created the modern adventure of the human spirit in America, until she is now our land.

LOVE OF FAMILY AND LOVE OF HUMANITY

Is one less a patriot of America because he loves his family, and loves his clan, whether it be Puritan, or Cavalier, or western pioneer? A man loves America because he has first loved those. But with a fervid patriotism for them, and so for America, there is a higher patriotism. It is the love of all humanity, born because two of our ancient fathers clasped hands and began an adventure of the spirit of man which is destined to grow until all men everywhere have clasped hands. When their children clasp hands in wider and wider circles, they are not forsaking their fathers, they are following their fathers; and looking out upon *all* the world, and upon *all* the humanity of God, they cry:

> Breathes there a man with soul so dead,
> Who never to himself hath said,
> "*This,* the whole world, is my own, my native land"?

Such a land and such a brotherhood is our heritage, our destiny. Then to such a heritage and destiny let us build on, promising each other that, with Studdert Kennedy,

> We shall build on!
> We shall build on!
> On through the cynic's scorning,
> On through the coward's warning,
> On through the cheat's suborning,
> We shall build on!
>
> Firm on the Rock of Ages,
> City of saints and sages,
> Laugh while the tempest rages,
> We shall build on!
>
> Christ, though my hands be bleeding,
> Fierce though my flesh be pleading,

Still let me see Thee leading,
Let me build on!

Till through death's cruel dealing,
Brain wrecked and reason reeling,
I hear Love's Trumpets pealing,
And I pass on!

Who Are the Saved?

By Herbert L. Willett

Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we must be saved. Acts 4:12.

THERE was an hour when there came to the mind of Schleiermacher the words of the apostle Peter before the council in Jerusalem: "Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we must be saved." They brought a singular warmth to his heart, and gave to him a fresh impulse in the preaching of the good news of the Christian faith.

All men need to be saved, and most of them are conscious that they stand in need of something that shall set them in right relations with life. The religions of the ancient east provided salvation through priesthoods and magic methods of adjustment with divinity and nature. The mystery religions of Greece and the Roman empire had their saviors, who mediated to their votaries salvation by means of mystic rites or by membership in an esoteric order. The oriental faiths of today, Hinduism, Buddhism, Parseeism and Islam, all offer to their adherents some form of redemption from the evils of the present or the future. And Christianity is basically and through all of its history a means of securing release from sin in all of its forms through faith in Jesus Christ as Lord and Savior, and conformity to his program of life. Indeed it is the claim of the Christian message, as the text affirms, that it alone holds the secret of the saved life, and that only in the name of Jesus is there found the way of release and holiness.

THE DOGMA OF DETERMINISM

There are many inadequate and misleading theories as to the manner in which this estate of the saved is to be secured. Some have thought that it is a matter of predetermination on the part of God, by which certain men and angels were from all eternity chosen to enjoy salvation and felicity, and the rest of mankind and the heavenly hierarchies were omitted from this favored number. At one time in the history of Protestantism this theory had wide vogue, and echoes of this predestinarian doctrine are still heard in religious circles. It is comparable to the artificial and hereditary system of caste in India, according to which one is born into an irrevocable social status, with fixed relationships and limitations, both in this life and in every other possible world. This dogma of determinism, either in religion or in social structure, grows more unconvincing with the years.

A favorite belief has asserted that certain rites performed in the name of religion are effective in securing divine favor, and providing the faithful with the means of obtaining the good will of Deity and gaining entrance into the company of the saved. Such have been the reputed values of pilgrimage to sacred shrines like Mecca, Benares, Sarnath and Rome; of sacrifices such as those of the Semitic faiths, the Old Testament ritual and the Hindu obligation; of certain lustral acts, such as the blood-bath of the Orphic mysteries, the washing of the multitudes in the waters of the Ganges, or the rite of baptism in the Christian church; of participation in a ritual meal, after the manner of initiates in the cult of Mithra, the mystic banquet of Iranian votaries, and the holy Communion celebrated in the congregations of Christian bodies; of such observances as circumcision among the Semites and Jews, the use of the prayer wheel among the Tibetans, the repetition of prescribed formulas, like the "on mani padmi hum" of the Buddhists, the "bismillah" of Moslems, or the "Ave Marias" and "Pater Nosters" of devout Catholics. When the follower of Siva marks his forehead with the sign of his god, or rubs propitiatory butter on the head of his idol, he feels the satisfaction of an obligation properly performed, and in this there is the virtue of what the writer of I Peter calls the "answer of a good conscience." But none of these acts of external performance, or of "puja" as the Hindu would call it, touch the inner meeting of the holy life.

CREEDS AND ORGANIZATIONS

Neither is the acceptance of a creed, however elaborate or simple it may be, or the stout defense of any formulation of religious doctrine, however authentic, of more than theoretical significance in the attainment of what one may call salvation. It is a notorious fact that the ages in which church doctrines were devised with the most elaborate precision, and proclaimed with the most convincing logic, were the ones in which the moral life of Christendom was the lowest. Neither the Shema of the Jew, nor the four cardinal principles and the eightfold path of Buddhism, nor the Nicene or the Apostles creed of Christendom are the keys to the good life. They are aids to formal thinking regarding the truths of religion, but they are none of them essential to the enjoyment or the practice of holiness.

Nor is the estate of the saved to be attained by membership in an organization, however valuable such association may be. Too frequently has the church been regarded as an "ark of safety," within which one's mere inclusion as a member or a refugee was deemed adequate to achieve the status of the saved. Through the centuries there has prevailed the curious assumption that admission into an order or fellowship imparted some unique quality of knowledge, skill, virtue or sanctity. On this basis rested the tradition that certain brotherhoods, secret in character, possessed a degree of wisdom by virtue of which superior powers were exercised by the members. Such were the inner circles of the mystery religions, like the cult of Serapis or Isis, the "mystai" of the imperial age, the Rosecrucians of the middle ages, or some of the esoteric groups of modern times. Too frequently the church has assumed to afford its members some such special privilege of status, merit or

holiness merely in virtue of membership in its communion. Undoubtedly a well planned and purposefully conducted fellowship is of real value in the cultivation of the friendship, intelligence, enthusiasm and ability of its members. But experience has proved that there is no magic in even so noble a structure as the church of God to transform human nature through mere membership in the institution.

SALVATION THE ATTAINMENT OF CHARACTER

The only means of gaining the estate of the saved is by the attainment of character, such a character as that exhibited by our Lord in the days of his flesh, and which has remained the ideal of the Christlike life through the years.

This characterization of the status of the saved is a long bowshot from the faith of a world that had come to believe with St. Augustine that time was a brief course of passing moments created by God, and destined at God's pleasure in the twinkling of an eye to pass away and give place to eternity. In the present frail, uncertain and crumbling dispensation, so full of wickedness and misery, the Christian held that all mundane interests paled before the awful problem of the soul's ultimate salvation. The meaning of salvation was eternal life. The reward of the righteous was unending blessedness. Sinners, including unbaptized infants, would suffer forever in hell. Following the teachings of the church, the believer would be saved. False opinion would mean ruin. These crude ideas, so elaborately worked out from fragments of the Scripture, and so stoutly defended by famous theologians, remained the belief of the church for centuries. Today that belief is as dead as its authors. It was both unscriptural and obnoxious to the sensitive mind.

The estate of the saved is to be attained only by the gaining of character, such a character as can be acquired only through intimacy with the Master and participation in the redemptive program which he announced. This is the life of which he evermore spoke, and which he disclosed in his ministry among men. It was his word that "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." To have the mind which was also in Christ Jesus was Paul's definition of the perfect temper and spirit. Nor was this understood to be a mere imitation of the habit and behavior of the Master. That might be a wholly external and valueless copying of a certain contour of excellence for the sake of approval. The real desire of the one who truly seeks the atmosphere and companionship of the saved is to be an integrated and growing being, with a plan and purpose which relates him in thought and interest with the world of men and things, a harmony of character which makes him a seeker after that knowledge and perfection which the ages have acknowledged as the highest good. Such a perfection has been attained but once in history, and that was in the life and character of our Lord Jesus Christ. That is the reason why, with all due reverence for great souls who have passed this way and have enriched the lives of multitudes with the ethnic truths which they have proclaimed, the discerning and unbiased student of religion through the ages can affirm with emphasis the words of the apostolic writer, "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved," and this is but to repeat what Jesus himself, in no mood of egotism, but with frank recognition of the facts of history and experience, meant when he said, "No man cometh unto the Father but by me."

It was this universalism and efficacy of the Christian faith which enabled its early interpreters to find authority for their confession in the Hebrew scriptures, the Greek philosophers, and the prophecies of the sibyls. No advocate of the faith of Jesus has intelligently insisted that the lives of the followers of Christ are perfect. They share the imperfections and weaknesses of human nature. But their claim, vindicated by the record of the years, is that in Jesus there was and is manifested a divine power which enables all who commit themselves to his leadership to win through to the estate of the saved.

In the thought of our Lord the only salvation is character, the character which was disclosed by him, and which he counted as imitable and essential. It was a "way of life," as his first interpreters called it, and of that pattern he was the prophet and the example. And so he said, "I am the way." It was not the result of any divine caprice or compulsion. One could achieve it, or he could neglect it and thereby miss the supreme good.

CHRISTIANITY A "WAY OF LIFE"

Its secret lay in no religious rites to be performed, and even baptism and the holy supper he suggested as useful symbols of the birth and nourishment of the soul in its gaining of the good life rather than as ordinances to be enforced. He held it of first importance that men should have faith in the basic elements of the religion he taught, and insisted that one have faith in God and in himself as the revealer of the divine life; faith in the great essentials of his message, love to God and love to man; faith in the holy life, and in the life eternal. But he suggested no creedal forms for acceptance or announcement. And no creed has ever been contrived that expressed more than a fragment of the opulent fullness of the gospel message. Neither was he concerned regarding an organization of his friends. He knew that those who shared his spirit would inevitably associate themselves for mutual encouragement and helpful service. But he had no pattern of church structure or plan of church administration.

His supreme purpose was the enrichment of human life through fellowship with God, of which he was the complete example. "I am come," he said, "that they may have life, and have it abundantly." This was his conception of the estate of the saved.

From what, then, was it the design of Jesus to save men? It is easy to affirm that sin was the object of his aversion, and deliverance from it the purpose of his redemptive ministry. But sin is a general and vague term. Doubtless most people would be willing to confess themselves sinners in the indefinite and comfortable phrases of the general confession. But if they were charged with particular offenses like lying, cheating or lust they would resent the indictment. But it is just in these

larger and more undefined areas where lie the ills which destroy the harmony of life. Jesus never denounced the harlot and the publican. Society had already set its mark of disapproval upon them. But there were other and more devastating delinquencies in virtue of which life was impoverished and destroyed both in his day and in all times. To save men from the broken, the impaired, the fragmentary life was his aim. To assist humanity to achieve wholeness, harmony, integration with the universe and therefore with God was his ideal and effort. Such an order of life he would call the kingdom of God. Those who attained to that estate he would name among the saved.

SALVATION FROM PHYSICAL INEFFICIENCIES

Among the first of the limitations and disabilities from which Jesus would release his friends are the physical inefficiencies which prevent full and effective living. The works of healing which Jesus performed, whatever interpretation may be given of them by modern therapeutics, were no mere demonstrations of miraculous power, but the direct and challenging protest of one who was demonstrating an order of living in which disease and disability should be progressively eliminated from human experience by conformity to his teaching and example. Such has been the effort and effect of the Christian enterprise through the ages. Its healings of the body, like those of other faiths, have marked its presence in all the lands to which it has been carried. The ministries of suggestion and control, so freely employed by Jesus and his disciples, have characterized certain sections of the church in all the past as they do at the present time. Even when carried to the extravagant extent of denying all physical evil as a delusion, or of mass influence, as at Lourdes—that extraordinary phenomenon of autosuggestion in which thousands of afflicted people collaborate—the ideal of a sound physical existence, even if but partially or temporarily secured, is one of the undoubted benefits which Christianity has bestowed upon the world, and is constantly augmented through the ministries of medicine, surgery and increased attention to personal and community hygiene and sanitation.

This too is a part of religion which Jesus never forgot. It is one of the lesser doors into the domain of the saved. And while the Master warned his followers that they were not to set undue store by the healing of the body, he included it among the beneficent features of that reign of God in human life of which he was ever speaking.

Included in that area of physical well-being is the sense of fitness, of ability to respond to the material demands of life which always comes with the inflowing of vitality from spiritual sources. The Bible recognizes the states of sag and weariness even in the saints as signs of depleted power resulting from depression of mind and failure to achieve the fullness of that strength which it is the divine promise to impart. Such was Elijah's exhaustion in the day when he counted all his prophetic work undone, and was terrified by the threats of the idolatrous queen. Such was the dejection and weariness of the disciples in the garden when the Master needed all their support and courage in meeting the crisis that was confronting him. While there have been historic instances of great Christian leaders who were all their lives subject, like Paul, to some baffling infirmity of the flesh, the ideal which the gospel holds before the world is that of wholeness of body and fitness of soul for the big adventure of living. This is a valuable part of the holy life.

There are likewise the areas of mental incapacity regarding which the program of Jesus gives suggestion and direction. He met sufferers from these disabilities, and some of them he could help. Of such cases we have instances in the Christian sources. Doubtless he must have seen many completely hopeless victims of congenital imbecility or parental sin for whom even his sympathy and healing power could not avail. Such

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mental derelicts there have been in all lands and all times. Earlier generations treated them as outcasts, and allowed them to subsist as they might, uncared for and avoided, or made them the butt of ridicule or torment. When there was a basis of personality and possibility of amendment, as in the cases of obsession, the delusion of demon possession, and other forms of remediable insanity, Jesus exerted his powers of sympathy, suggestion and control, and set them on the way to a rational life.

And this has been increasingly the spirit of the Christian society. Protection for the hopelessly imbecile, and all the devices of psychotherapy and psychiatry for the curable, are the means by which an enlightened social order attempts to meet this difficult problem in the spirit of the Man of Nazareth. Where there is a remnant of personality there is an opportunity for some redemptive work, and even beyond that limit there is often exhibited an inspiring degree of affection and sac-

rificial love on the part of parents or friends which is a noble illustration of the passion to save.

"FEAR NOT"

This area of mental perplexities also includes numerous instances of inner conflict and distraction. Many people are mentally and emotionally sick. They are distressed with a sense of frustration. They live in an atmosphere of fears and apprehensions. They are weighed down with forebodings that something is threatening them, or that any period of pleasure or of prosperity is likely to be followed by a time of trouble. Their strength is sapped by phobias which are sometimes directed toward particular dangers which they apprehend, like some dreaded disease, or some special form of misfortune, or a general atmosphere of apprehension hangs over their lives, and their familiar motto is likely to be, "What if!" Such habits of anxiety, worry and anticipations of evil are a part of the brute and savage inheritance of the race, from whose spell the wise psychiatrist can do much to bring relief, and from which it was the purpose of our Lord to free his friends, thus enriching their lives with the calmness and serenity which he supremely exhibited in his own.

This release from complexes and inhibitions was a phase of that new life which he sought to bring to all men. It was a normal part of his religion. It was one element in his interpretation of salvation. His constant word to his disciples was, "Fear not." He knew the efficacy of the sense of God's presence and love to dissipate anxiety, and thus to avoid or overcome those difficulties which are the theme of apprehension, but which rarely come to realization. Even the worst of sorrows and misfortunes can be faced with a resolute mind and accepted as a common and well-nigh universal experience in an imperfect world. Time, worthful activity, prayer and the grace of God can heal the wounds that life inflicts and restore the troubled soul to peace. No disaster that can befall any of us is irreparable or of unlimited continuance. But the manner in which one meets it matters greatly, and for a long time.

SUPERSTITION AND BIGOTRY

Among less intelligent people such anxieties easily run into the domain of superstitution. The Chinese peasant lives in a world infested by evil spirits, demons and ghosts. Much of his time is spent in the nervous effort to placate these dark beings and find the narrow and precarious pathway of escape. Hardly less credulous and foolish are many people in our own civilization, if report is to be credited. The devotees of astrology, numerology, spiritism, and all the cheap and shoddy forms of fortune-telling are the deluded victims of frauds as old as history, against which the prophets of sanity have insistently warned their hearers. Education and experience are the safeguards of the intelligent portion of mankind. But most of all the Christian faith, with its disclosure of the normal and trustful life, is the remedy for such morbid obsessions; and of such clearness of thinking and mastery of truth our Lord is the complete oracle and example. To save his people from bondage to superstition and all the evils of the deluded mind was his purpose. This too is a part of religion. To achieve this emancipation is in some measure to enter the domain of the saved.

Related to these limitations of view are the partial and erroneous interpretations of religion which are responsible for much of the confused thinking which prevails regarding the essentials of the good life. The narrow mind has been the bane of religion, and particularly of Christianity, in all generations. Perverted ideas regarding God, the Bible, the character and program of Jesus, the nature and method of salvation, the structure and purpose of the church, and regarding the life to come, have been the cause of countless controversies and factions within the Christian society, and have cheapened and degraded the gospel enterprise in the thought of non-Christian people. The cheap forms of evangelism which have stressed chiefly some quick and easy sign of responsive interest, such as the lifting of a hand, or "hitting the sawdust trail," and the myriad calls to "come to Jesus" or "get right with God," or the flaming texts of holy Scripture on fences, billboards and rocks, offering salvation, and warning sinners to flee from the wrath to come, have tended to produce in all but the most emotional and superficial minds a sense of weariness and distaste for all expressions of the Christian life. Unlimited discredit has been brought upon the work of our Lord by well-intentioned and devoted people of the "holy roller" and the "flat earther" type, whose zeal has outrun their intelligence.

OFFENDERS AGAINST "THE KINGDOM"

From travesties of this order it is ever the purpose of the Master to free his people. This measure of release is also a part of the larger area of religion. To be freed from these limitations and misinterpretations of the faith is to enter more fully into the fellowship of the saved. To be lifted to the level of those who live in the atmosphere of truth, beauty, and the love of all noble things, is to fulfil the hope of the apostle that his brethren would select for their interest whatsoever things are true, pure, honorable, just, lovely and of good report, and would think on these things.

But more difficult to save are the people who in spite of church membership and the protestation of the religious life are guilty of those moral delinquencies, those sins of temper and disposition, which war against the soul and threaten to undo all professions of piety. Such people often deceive themselves into the belief that because they are members of the church, or are not openly defiant of the laws of decency or good behavior, or contribute to worthy causes, they have the right to be regarded as followers of the Master, when in fact their lives are a constant discredit to Christianity, and an affront to our Lord. Such are the people who are selfish, ruthless in business, proud of place or success or money or property or office or social standing, and are forgetful that these things are but as the fine dust of the balance when compared with those qualities which the prophet declared to be the secret of the good life, the things that God requires—justice, mercy and humility.

The attitude of Jesus toward the people he met is revealing and sobering. The sins he hated and denounced were pride, hypocrisy, self-complacency, conformity to the common amenities of life and the cus-

tomary rules of polite conduct cloaking a selfish and unsympathetic heart. These utterances of his have set in the tall pillory of just condemnation such offenses against the higher law of the kingdom of God through all the centuries since his day, whether exhibited in priest or preacher, leader or layman. On people who were social outcasts he wasted no words of condemnation. Society had already dealt with them. Rather he tried to encourage them to sin no more. But for those in real danger—the wealthy, the complacent, the flippant, the shallow, the prejudiced, the cold-hearted, the unloving—he had words of warning and rebuke. To save them was his deep concern, unless they had lost the power to repent and seek the circle of the saved. To redeem such is one of the hard but essential tasks of the gospel.

More than this, it is the purpose of our Lord to change not only the character of the individual but to reconstruct the social order of which he is a part. No man lives in a vacuum. He partakes of the character of his environment. He is made in part by the soil out of which he springs. He is influenced by the atmosphere he breathes. That is why no genuine Christian can be satisfied with a cloistered and isolated type of goodness. Like George Williams he must be conscious of the children on the street in his precinct. Like Jane Addams he cannot be content to live a selfish and luxurious life when it is possible to find so rich an experience in reshaping the characters of the underprivileged. That is the reason why he has no room in his heart for race prejudice or hatred of any people in the world, but yearns to share with all of them the values and blessings of the faith he holds dear. In such enlargement of his nature and activities the Christian finds the secret of fellowship with Christ, beholding in him the chief among ten thousand and the one altogether lovely, and senses the meaning of the words of one who lived near to him, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

WHO ARE THE SAVED?

To be saved then implies no mere performance of a rite, however venerable or scriptural; it signifies much more than the belief of a creed, no matter how logical or authentic; it involves far more than membership in a sacred order, even though it be as holy and historic as the church of God; nor can it be defined as a mystical change of nature wrought in some magic manner by the power of God. Rather it implies the affectionate and whole-hearted belief in the redemptive power of our Lord Jesus Christ as the leader and savior of men, complete commitment of oneself to his saving power and guidance, and the resolute purpose by his aid to secure release from the limitations and sins that hinder the coming of the kingdom of God, the new social order in which righteousness prevails, for one's self and for all whose lives he can mold. This it is to be saved.

It is no mere personal salvation which he seeks, but the cosmic adventure of helping to bring in a new heaven and a new earth. For such a release and such an opportunity God has set us in a large place. All the resources of the divine order are available to aid in the quest of the saved life. And every hour is a time of opportunity, every day is a day of judgment.

Impelled by such urgencies, and inspired by such ideals, the follower of Jesus may well anticipate a future of expanding service and enrichment beyond the episode which we call death. The program of that future life has not been issued as yet. Only hints of its reality and nature have been suggested in the words of Jesus. But one may foresee that somewhere in the sounding labor house of being the energies which have been in part employed here will be more adequately and rewardingly used, and the soul's higher ambitions will come to fruition. In that realm of enlargement those lives that have the value of survival and service may happily enter the society of the sons of God. This is, in some partial degree, a suggestion of what it means to be saved.

Pharisaical Thanksgiving

By K. K. Haddaway

I thank thee, that I am not as the rest of men. Luke 18:11.

THERE is a wrong spirit of thanksgiving which has too frequently manifested itself. It is the spirit of exclusiveness and preference and impeccability. There have always been people, classes of people, that have considered their particular state and class as being special, as being above their fellow creatures in the world, as being singled out and set apart by God. This attitude of course expresses the spirit of egoism, of selfishness, of aristocracy, of overlordship, of ownership, of a type of capitalism. It is the spirit which emanates from the belief that because a person has plenty he must be in favor with God, that God has been good to him in particular, and therefore he must thank God that he is not as others who, because they have very little if anything at all, are evidently in disfavor with God. It is a spirit which asserts itself especially at the Thanksgiving season and is one into which we ourselves, to a degree at least, are prone to fall. If we are so fortunate as to have a little more than life's bare necessities we are in danger of thanking God for such as preferences, contrasting ourselves with others less fortunate whom we see on every hand. God forgive us!

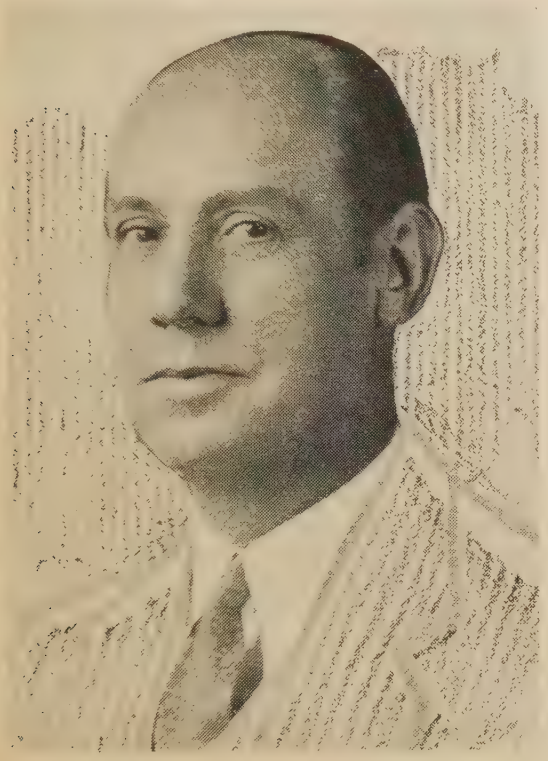
Such a spirit is evil. It is pharisaical. It is the spirit which the Pharisees manifested when they stood and prayed and thanked God that they were not as others. In contrast, these "others," the people to whom the Pharisees referred, were people who were really sorry for their state, were contrite of heart because of their sins, were humble. How often it is true that people who have little or who are out and out sinners, but who look unto God in the proper spirit, are the people of the right spirit after all! No wonder Jesus said, referring to these two classes of people: "for every one that exalteth himself shall be humbled: but he that humbleth himself shall be exalted." How important it is, therefore, that we understand thanksgiving in relation to God.

Consider: (1) The fact that this pharisaical attitude is based on an erroneous conception of God; (2) The fact that it is sinful.

I

First, let us consider this pharisaical thanksgiving as a result of error in our thought of God.

This pharisaical spirit is based on an erroneous conception of God because obviously God is not a preferential deity. God is not a grown up super-man with all of the inconsistencies of evil man, with likes and dislikes and hatreds. This conception is too anthropomorphic. It makes God too much like man, too human. It smells too much like human sin. The conception of a perfect



K. K. Haddaway

God does not allow inconsistences, imperfections. "His ways are not our ways." God does not arbitrarily single out certain individuals over others or certain nations over others. He does not have his pet child here and there. Too many people and too many nations have held to this belief, with tragic results both to others and themselves.

To be sure there is room for believing that certain righteous people have been chosen of God, called of God—but not arbitrarily to the prejudice of others, but because these people have lived pure lives and have known God and heard his word and have seen his truth and will. The old doctrine of election was never based on arbitrariness but upon fitness of Christian life. Then, too, I suppose certain nations have been chosen of God in the sense of being used of God, although when one gets into the realm of nations and knows that in all nations there is much evil one is on the danger line in imputing any choices on God's part. I doubt whether it can be said that any nation—save Israel, and that only on rare occasions—has been a chosen vessel of God (Reinhold Niebuhr is right when he speaks of individual man as being moral, and of society, of large groups such as nations, as being immoral). And even where in rare instances groups of people may have been used of God it has been clear that such people have been genuinely righteous and not of the pharisaical type. No, God is no preferential deity.

NO PREFERENTIAL PROVIDENCES

Similarly, there are no preferred and arbitrary providences on God's part. Numerous individuals and even nations have thought that they have come under the special providential favor of God. Well, in most instances, to look at such people or nations is to fail to see anything in them whereby they should be particularly chosen of God. On the contrary, their very boast betrays their egoism and their sin their insanity. There is no special reason for God's providence reaching out arbitrarily in behalf of people just because such people think themselves preferred. God is not that kind of a God.

Here, too, you see at once that special providence rarely occurs and where it does occur—and there is an indubitable providence at times—it is manifestly where righteousness and goodness are involved. I believe in the providence of God in accordance with law because law in this universe of ours both physical and spiritual is providence for man. And I believe also in special providence where God intervenes and contravenes law, but in rare instances. Special providence is for the carrying out of God's purpose where fixed laws manifestly become impotent and unworkable, else his ultimates would not come true.

But again let us remind ourselves that while special providence is rare and difficult to discern, one thing we do know, and that is that the Pharisee is never the object of it.

PHYSICAL STATE AND GOD'S GOODNESS

Physical state is no criterion of ability or goodness in relation to God.

The difficulty with the pharisaical attitude is that it bases its belief in divine favor upon a physical state or position in life as a criterion. Its logic, or rather illogic, is that since I have all that I desire, since I am "clean," since I do no evil, since I am not like yonder publican humbly asking God's forgiveness, therefore I am favored of God. But no physical state, either of an individual or a nation, is a criterion for special divine favor. Physical criteria are never valid.

Herein lies the fallacy of pharisaical thanksgiving. Since our modern world, for example, and the world almost from the very beginning, has made wealth its norm of life, the wealthy person or nation has always felt favored of God. And God, you see, has been made contemporary with material things. A wealthy person is prone to believe that he is superior and that other people are inferior—and in the extreme mere scum, chattels to further his ends. So also a person of any special class is likely to look upon people outside that class as inferior. So nations which flourish invariably think themselves superior, and even almighty. Germany had this complex before the world war and is

getting it again. Russia had it after the revolution and tried to force sovietism upon the entire world until Trotsky was exiled, and then their dream for world conquest faded. We have had it in the United States in so far as we have tried to dominate the world financially. And how prone we are to thank God that we are the land of plenty, isolated from the rest of the world and not in danger, as if God has favored us more than the rest of the world. You see how erroneous this viewpoint is, how damnable it is!

II

And second, let us consider pharisaical thanksgiving as sin.

Pharisaical thanksgiving is sinful. All error is wrong but not all error is conscious sin. Error is sin where obviously the error can be seen if people will only see it. Only honest mistake, where people are sincerely questing for truth, is excusable. But erroneous thinking by a privileged class, prejudicial thinking, egotistical thinking can never excuse its erroneousness. The rich young ruler, for example, was prejudiced and blinded by his own sin, by his own environment of life, but this was no excuse. And Dives was blind to his own sin and also to the resultant effect of a poor Lazarus at his door, but his error was no excuse. Lazarus at the door of every nation at this Thanksgiving season is no excuse for pharisaism.

This fallacy lies in the fact that when one aligns one's self with God one is questing after God, striving to know him and to do his will and hence is checking the errors of belief in order that one may be purer and more righteous in this life. Therefore one is humble before God and one never attributes favors in contrast with other people. Obviously even to entertain the thought of divine favor is the most naive and infantile conception that one can possibly have of God. I mean that pharisaism is the most inexcusable of all errors and sins. And to think that it is assumed under the name of God, to think that it is blanketed by religious system and class, and at times even the church!

SIN THAT IS BLIND

The tragedy, you see, is that people guilty of this sin are blind. They are self-blinded to be sure, but blind none the less. The saddest spectacle in life is to see a person or group of persons so preoccupied by a state of life and possessed by it that they are blind to its sin, so blind that they think that their very state is efficacious, blessed, privileged of God. There have been times when the church has succumbed to this error and sin just as the Pharisees did, and nowhere more poignantly than in Russia before the revolution. If ever a nation and a church manifested pharisaism the Russian nation and the Russian church did. Privileged, not as others; thanking God for its state, while hunger and want and cruelty through its indifference stalked at its very door. Blind! Yes, blind with its eyes open, but blind.

How erroneous this conception that Christians are a privileged class! They are not cajoled and pampered and fenced in and protected as over against others. God does not say to them: "See here now, you stay behind this barbed wire fence of protection and the people in hell out yonder shall not hurt you." Oh, no! If the Christian is protected at all it is in the inviolability of his soul entrenched and girded about with truth as over against error and sin; but in the actual physical world he is not only unprotected, except under special providence, but is rather subjected to heinous persecution and wrong—and even to a cross!

SIN THAT IS SELF-DESTRUCTIVE

And what invariably happens to all those who possess the pharisaical spirit? Humiliation! Destruction! Jesus said to those Pharisees in his day that "every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." This always happens, ultimately. A nation or church that builds itself up as being privileged and as being under the guise of God's special protection wakes up sooner or later to see that God has taken flight and that sin has wrought decay and disintegration. The Russian state and church saw this happen and were humbled in the dust. Aye, and we may see it happen to us also as a modern civilized nation and church.

History repeats itself and always will until life is purged of evil. Destruction happened when the feudal system of slavery broke up and capitalism as we know it took its place. It may happen to capitalism unless it modifies its privileged interests, for another system of life may be ushered in upon us before we know it. Unless pharisaism in both state and church is rooted out, unless the cataract is removed from blind eyes, slowly but surely, and mayhap at last cataclysmically, it will be humbled and destroyed.

Pharisaical thanksgiving! "Why, I never dreamed of that. I thought I was a Christian." Test yourself and see. Oh, my friends, God forbid that our attitude at this thanksgiving season should be such. Do not thank God that you are especially favored by him, that you—John Doe, with light or dark complexion, of a certain size, with fine clothes and a beautiful house and a thriving business, and of a long and honored family—are such because God has chosen you as over against others within the sound of your voice and a stone's throw of this church who have none of the possessions that you have except bare life itself. No, God has not chosen you to be rich in this world's goods or even moderately so, and others poor. Perhaps your very pharisaism has helped cause others to be poor.

WHAT CAN WE BE THANKFUL FOR?

"But what can I be thankful for then?" I can hear someone say. Well, if you are really Christian you can be thankful for God. Most people are interested in thinking of things for themselves alone—never thinking of just being thankful for God. Yes, thank God for God! You can be thankful for God's purpose in his universe and for the laws both physical and spiritual which will be carried out more quickly—and this includes both physical and spiritual food—if pharisaism lets them alone; for they will be carried out ultimately.

Yes, you can thank God for Jesus Christ who opened to the human heart God's love and truth and illumined them on the cross, which ever stands as the only way of redeeming life. Yes, you can thank God for Christ and

salvation. You can thank God for life, bare life with its inestimable worth and its illimitable possibilities, for its ability to embody truth and righteousness wrought out through pain and suffering. Yes, you can thank God for life.

Nothing to thank God for? Aye, all this, and this is enough. And when you have this spirit your pharisaism will fade and you will not see yourself as better off in contrast with others—you will not even see yourself at all; for you will be lost in helping to save others and in building God's kingdom on earth.

The Cross in the New World

By James D. Morrison

We preach Christ crucified . . . the power of God and the wisdom of God. 1 Corinthians 1:23, 24.

IT is now four hundred years since the cross of Christ was first planted on the American continent. In the summer of 1534 Jacques Cartier, the first white man to sail up the St. Lawrence, landed at Gaspé and there erected a wooden cross thirty feet high, bearing the fleur-de-lis and the legend, "Long live the King of France." The kings of France have long since gone; gone, too, is the fleur-de-lis. But the cross of Christ still remains, enshrined by countless waysides, emblazoned on numerous churches, and woven into the warp and woof of a civilization that, but for it, would never have come into existence, apart from it cannot survive.

Francis Parkman records that on that memorable day four centuries ago when Jacques Cartier first raised the tall cross on the Gaspé peninsula, he read in the presence of the wondering Indians a portion of the first chapter of John's Gospel and the story of the crucifixion. The scene was prophetic of many that were to be enacted in the Canadian wilderness during the years that followed. That very summer, while the intrepid French voyageur was exploring the shores of the St. Lawrence, there came into being in Paris the Society of Jesus, whose members a century later were to take up the task of planting the cross in the heart of the New World. Armed with the crucifix and an invulnerable spirit, these holy fathers made their way through the trackless forest, and, notwithstanding terrific hardships and discouragements, persisted in their efforts to win the souls of their redskin brethren. Whatever we may think of their theology, we cannot enough admire their sturdy courage.

Less spectacular but not less heroic was the spirit of the Scotch and English settlers who came in the wake of the French. In Acadia, in Lower and Upper Canada, and on the western frontiers they struggled desperately against the elements and the Indians. They felled the forests, built homes and schools and churches, and in spite of indescribable hardships and privations sowed the seeds of a Christian civilization.

These two strands: the French, which is predominantly Catholic, and the English, which is largely Protestant, form the religious background of the Canadian people. They are the basis of the Christian idealism and moral integrity which have characterized our northern neighbors.

II

More than three-quarters of a century after Jacques Cartier came to Gaspé, the Pilgrim Fathers landed at Plymouth Rock. They raised no tall wooden cross to symbolize their faith, yet none who reads the story of New England can fail to realize that the shadow of the cross fell aslant all their thinking and their living. Why, indeed, had they left the Old World if not to find a land where they might worship God in freedom of conscience? It is an interesting coincidence that the very summer Jacques Cartier was taking possession of the New World in the name of his sovereign and his church, the very summer the Jesuit order was being born in Paris, Martin Luther, over in Germany, was bringing out the first edition of his epoch-making translation of the Bible into the vernacular. It was the influence of the Bible thus made available to the common people which brought about the Protestant Reformation. Out of the Reformation came Puritanism, and out of Puritanism came the Pilgrim movement. In the cabin of the Mayflower was drawn up "the first instrument conferring equal civil and religious rights on every member of the commonwealth." At the center of the Pilgrim community was the Christian church. So indispensable was the church that the ancient preamble for the founding of a town in New England runs something like this: "Whereas a certain number of families are remote from a place of worship, therefore be it enacted that a new township be set up."

THE CROSS AND EDUCATION

Out of the church came the school: the preacher was also the teacher, hence the term "dominie"—literally, schoolmaster. Out of the church came our oldest colleges and universities: Harvard, Yale, Princeton, Brown and King's college, now known as Columbia university. Out of the church came the significant social movements and the moral idealism which is so essential a part of our American democracy. Indeed, as we look back from this vantage point four hundred years later we can discern with increasing clearness that we of North America, whether in Canada or in the United States, have progressed when and as we were obedient to those principles for which the cross stands, the principles of vicarious living, of brotherhood, and of loyalty to great moral causes; on the other hand we have failed when and as we have forsaken the cross and the spiritual values which the cross symbolizes. The president of the Argentine Republic expressed this view rather strikingly when he said that the reason North America had progressed so much more rapidly than South America was "because the men who founded North America had come in quest of God, whereas the men who founded South America had come in quest of gold." And if now we find our progress impeded and our life shadowed, is it not due to the fact that we, unlike our forefathers, had begun to think the quest of gold so much more alluring than the quest of God, and as Eugene O'Neill puts it in his most recent play (which, significantly enough, centers in the cross): "Our golden calf burst into sawdust in the very midst of his deification"!

III

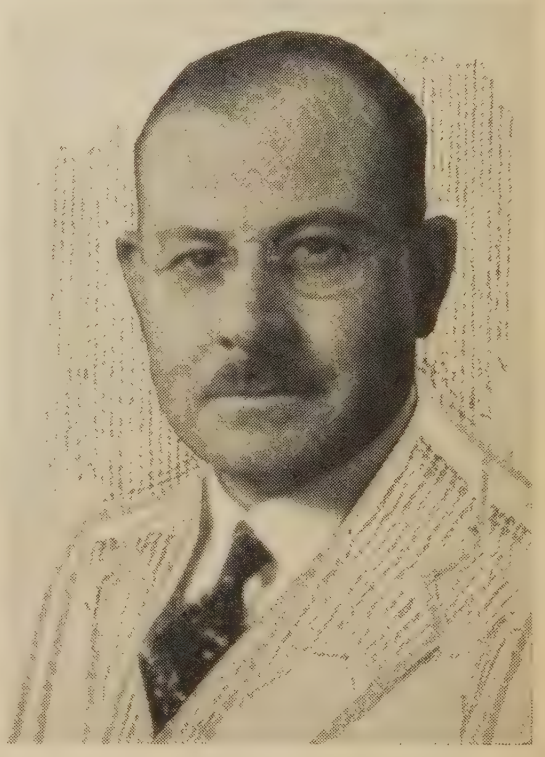
Commanding the rugged promontory in Gaspé, on the spot where Jacques Cartier first raised his tall wooden cross, there now stands a massive marble cross, unveiled during the quadrennial celebration last year. This is altogether fitting and proper, yet as we contemplate that cross and all it signifies we cannot escape the conviction that the only memorial that is at all worthy is the memorial of the cross enshrined in our own hearts and lives. For all too long we have been content to use the cross as a fetish, a symbol, an ornament; for all too long we have paid homage to it in our churches and have defamed it in our factories and in our social relations.

On Thanksgiving day, several years ago, I happened to be worshiping in the Episcopal church in Hyde Park, New York, where some of the most notable people in America attend: Frederick Vanderbilt, Colonel Rogers, and one who is better known now than he was then, Franklin D. Roosevelt. An incident which occurred during the administration of the communion impressed me as significant. After several groups had knelt at the chancel rail and partaken of the bread and wine, a colored woman who had been sitting in the last pew made her way down the aisle, alone. But the rector, thinking that all who so desired had communed, did not see her. With his back to the congregation he was preparing to put the elements away. For an awkward half-minute the colored woman stood up there in front; then, greatly embarrassed, she turned and made her way toward the door. A gentleman, leaving his place on the other side of the church, moved toward her and, taking her by the arm, led her back to the altar and quietly drew the attention of the rector to her presence there. When the service was over, I learned that the man who had done this gallant deed was one of America's richest men. Whatever differences might exist between him and this colored servant outside, here, in the shadow of the cross, all barriers raised by class and color and capital were dissolved.

You no doubt recall what the Duke of Wellington said one day when an usher tried to prevent a shabbily dressed man from kneeling at the communion rail beside the Iron Duke. "Let him be," commanded the hero of Waterloo. "We are all equal here." All equal *here!* But if equal here within the Christian church, why not equal without? Shall we sing our songs in praise of the cross on Sunday, and refuse to face the challenge of its implications on Monday? Some years ago a Protestant layman, who was also a senator, said: "When I cross the threshold of my office, I leave my religion on the doorstep." If only he and others like him had taken it inside, how different the record of these last two decades might have been!

IV

As we turn from the past to face the crucial problems of today and tomorrow, the challenge of the cross comes to us with the accumulated emphasis of four hundred years' experience in this new world. It comes to a disappointed and disillusioned world in the tumultuous aftermath of a "war that was to end war" and "make the world safe for democracy," reminding us that the best fortified frontier is the 3,000-mile boundary line between Canada and the United States where, for more than a hundred years, there has been not a single soldier on duty—an achievement made possible because the peoples north and south of the Great Lakes have allowed themselves to be guided by a Christian spirit of good will. The challenge comes to an industrial order divided against itself into the rival camps of capital and labor, insisting that an economic system founded upon selfishness, whether it be the selfishness of capital or the selfishness of labor, or the selfishness of both, cannot survive; that only that system has the character of permanence that is founded upon the Golden Rule and actuated by the spirit of cooperation. The challenge



James D. Morrison

comes to a church agitated and perplexed in the presence of the new science and the bewildering problems of our twentieth century civilization, declaring that the church that looks complacently upon economic injustice, political corruption and military aggrandizement—the church that meekly defends the *status quo* because it lacks the courage and the daring to pioneer with Christ for a better and happier day—will in the end save neither itself nor the world.

At Oberammergau some years ago, during a presentation of the Passion Play, two tourists, a man and his wife, who had ventured back stage, came upon Anton Lang waiting for his cue to take up the cross and begin the tragic journey to Calvary. Eager for a souvenir of the occasion, the wife, holding in her hand the ubiquitous kodak, said to her husband, "Stand over there and let me have a snap of you carrying the cross." Responding to her request, the man reached for the cross. To his surprise he found that he could not lift it. With a new-found respect, he turned to Anton Lang, exclaim-

ing: "It's heavy! Why is it so heavy?" Replied the Christus of the Passion Play: "I could not play this part unless I felt the weight of the cross."

My friends, we have planted the cross on the Gaspé peninsula, we have enshrined it by countless waysides, we have emblazoned it on our churches, we have even worn it on our watch-chains. It is so much easier to treat the cross as an ornament and not as an ordeal, as a form and not a force. It is so much easier to sing

In the cross of Christ I glory,
Towering o'er the wrecks of time

than it is to put our backs under the cross and make it the fulcrum to lift the wrecks of time and salvage a derelict world. To the Jews the cross was a stumbling-block; to the Greeks, foolishness. To the modern self-admitted intelligentsia it is an outmoded, superstitious symbol. But to those who believe, the cross is still "the power of God and the wisdom of God."

The Federal Council of Churches of Christ in America, in an admirable statement dealing with the present crisis as a summons to spiritual advance, said: "Christianity started with the cross, and has won its major victories amid tragic turmoil and storm." Let us dare to believe that the cross still points the way to victory. If only we of the New World will heed its challenge, it will, I am convinced, lead us out of our present perplexities into "a *new* world wherein dwelleth righteousness."

Mark Twain's Famous "War Prayer"

O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory, now and ever. Amen.

Until man has found God, and has been found by God, he begins at no beginning and works to no end. . . . Nothing in the universe or in man's life falls into place except with God; with God who fights with man and through man against everything that is evil; who loves us all as a great captain loves his men, and stands ready to use us in his immortal adventure against waste, disorder, cruelty, vice, blind force, non-existence, everything that destroys.

God is the end and the meaning of the universe, the only King. God's kingdom on earth is not a dream or an uncertain project, but the inevitable destiny of mankind.

H. G. Wells.

A Prayer of Thanksgiving

By Herbert B. Hudnut

GRACIOUS Father, Thy children lift up hands of prayer in this holy place. We bring Thee our thank offerings of praise and adoration. Thou hast given us Thyself without restraint and we do not well if we withhold aught from Thee. Let us be wholly Thine today, yielding completely to Thy mercy and to Thy grace.

We thank Thee for all the days we have walked with Thee, for the moments when Thou hast spoken to us in a sound of gentle stillness, for the unbroken comradeship of the years when we have known Thee as our God, for the forgiveness which has come to penitent hearts, for Thy encompassing love which would not let us go, for Thy promises that are ever sure to those who seek.

We thank Thee for these arduous times. In the white heat of adversity may many find the dross blown away and the pure metal of righteousness uncovered; and may those who have wealth learn to share sacrificially with their brothers, so that together we may construct a Christian community.

We thank Thee for the Spirit of Truth that is leading the church to greater responsibility in prayer, to nobler devotion to ideals, to fearless practice of the code of Jesus and to finer service at home and abroad—wherever her foes, oppression, disease, ignorance and poverty are entrenched.

We thank Thee for all true men, who have not bowed the knee to Baal and who have maintained their integrity in the face of heavy temptation—for those who are powerful, yet with mercy; for those who are rich, yet with charity; for those who are poor, yet with patience; for those who are wise, yet with understanding; for those who are strong, yet gentle. Help them, Lord of Hosts, to stand as an undefeatable minority until that day when peace and justice shall triumph.

And we thank Thee for the homes of our people, where kindness is the result of appreciation; where happiness is the fulfilment of love; where reverence is the expression of religion, and where Christ is Lord at the table and the fireside.

In the silence of these moments, accept our thanksgiving and encourage the thoughts which lead us ever to prayer. Amen.

The Pastor as Personal Counselor

By Charles T. Holman

JOHN JONES, 65-year-old respected business man and church deacon, was sick. The doctor readily diagnosed his physical ailment and prescribed proper treatment, but he did not improve. There was an overplus to his physical condition. He was in a moral muddle and spiritual distress. A threatening lawsuit over a shady business deal, danger of past moral lapses becoming known and running riot through the church and community, caused profound worry and religious concern. The physician, aware that the hindrance to recovery of health lay in this spiritual realm, called on the pastor for aid.

Mrs. Jackson, a former missionary who had been returned home, unjustly as she believed, because of the involvement of her husband and herself in a violent quarrel with co-workers on the foreign field, had become bitter, cynical and isolated. Home peace, any satisfying life for herself and her family, and indeed her mental balance, were threatened. "I knew all missionaries and board secretaries were not angels," she said to the pastor of the church which her husband attended but from which she religiously kept away, "but I did not expect them all to be devils. But they are. And God is a devil! He only wants to see us suffer."

● *Problems of Youth*

May, an attractive and talented girl, was pianist in the church school. Her father and mother were divorced on account of the mother's infidelity, and May lived with her father. The father, fearful that the daughter might follow her mother's footsteps, watched, restrained and disciplined her with the utmost severity. But the restraint aroused rebellion and May actually began to follow the pattern of behavior set by her mother. The father, discovering it, shamed and angry almost to the point of frenzy, rushed to her pastor demanding that he do something at once to save May from her sin and folly.

Johnny, a lad from a prosperous and religious home, and sufficiently supplied with money, was caught rifling purses carelessly left on the church school rack. This had been going on for some months. Instead of dismissing Johnny in disgrace from the school the pastor determined to find out why he did these things and if anything could be done to help him. It was soon found that Johnny, who had been the center of interest in the home for several years, had been dispossessed of that place by a new baby, and that Johnny, in order to reinstate himself in his own esteem, had embarked upon this adventurous even though delinquent career.

These stories, condensed from actual pastoral case records in my possession, indicate clearly that there are certain services required of the pastor which cannot be rendered solely through his preaching ministry or through the ordinary group processes of religious education or church social life. The highly individual needs and difficulties suggested by the cases cited require a carefully planned program of individual counseling and guidance, based upon the best experience available. This is, of course, no new thing for the pastor. It represents, perhaps, his most ancient function, But it is a function which, until very recent years, was receiving steadily diminishing attention. Pastoral work had become little more than a round of rather purposeless social calls, and it is little wonder that many ministers had given it up altogether, announcing that they were through with ringing door-bells. Today, however, a great many of these same clergymen are returning to their pastoral ministry with a new zest.

Charles T. Holman

● *The Need for Personal Counseling*

This new concern for work with individuals is to some extent a result of stimulation received from other than church sources, particularly education. Increasingly education has come to consider its task to be that of guiding growing individuals to rich personal fulfilment in social relationships, not merely that of imparting certain bodies of information. And this has required intensive attention to individuals in their various adjustment processes. Consequently there have developed, alongside the classroom procedures, carefully organized programs of individual guidance and counseling, and out of the widespread practice fundamental principles are being clarified.

How much of this parallels the purpose of the church is astonishing. The instructions given counselors for the final interview with students before graduation from high school in one fair sized industrial city are as follows: "Check up again on future plans. Is the pupil prepared to carry out plans? Try to discover pupil's outlook upon life; in other words, has he succeeded in building an integrated personality in which he sees himself in proper relationship to the universe and to his fellow men?"

This, indeed, is nothing less than an effort to promote a genuinely religious adjustment to life.

● *Backwardness of The Church*

When one studies these carefully organized programs of the schools and colleges for counseling and guiding individual students, and considers the keen interest shown in those facing crucial problems of personal, social, educational and vocational adjustment, one is mortified by the backwardness of the churches in the matter. The records kept by up-to-date schools of the home conditions, health, school and outside activities, future plans, academic progress and social adjustments of their students are complete and detailed, and the attention given them is highly individual and based upon an intelligent use of these records. But churches and church schools, although professedly concerned about the most important adjustments which an individual has to make, keep practically no records of any value, and make only the most superficial attempts to give personal guidance.

It would seem that the pastor has no more important present task than to place this phase of his ministry on as sound and adequate a basis as possible. A few pastors, indeed, are taking this matter very seriously, and have organized in their churches programs of counseling and guidance that compare favorably with the programs of schools and colleges with respect to utilizing tested procedures, but go far

beyond anything that the schools dare attempt in giving definitely religious guidance. A brief account of some of these church programs was given in a previous article by this author in the Christian Century Pulpit for November, 1933, but in most churches the task is scarcely begun.

The needs which require a program of personal counseling and guidance to supplement the group and congregational activities and the preaching ministry are becoming more clearly defined as a result of experiment and discussion. They are such as the following: The guidance of children into healthy mental habits, good character, and religious attitudes toward life; counseling with youth seeking emancipation from authoritative control but compelled to make crucial decisions when impulse and passion are strongest and when experience is very immature; counseling on marital and pre-marital problems; counseling with parents; the healing of souls, torn and divided by conflicts within and without; guidance in dealing with religious perplexities; the bringing of courage and peace to the worried, afflicted, sick and dying.

It is clear that in all these areas of need group activities and preaching have important parts to play. But the baffling personal problems of distressed and perplexed individuals require individual attention and cannot be adequately dealt with otherwise. It is the clearer realization of these needs and the effort to meet them by personal guidance that is giving a new dignity and significance to pastoral work.

● *Principles and Methods Of Counseling*

The principles which should guide and the methods that prove effective in personal counseling are now better understood than was the case before recent intensive work in this field. In this brief article it is possible only to suggest other sources for reading and study which may be of help to the pastor.

1. A great number of tests, scales and guides are now available for measuring intelligence and emotional stability, for obtaining life histories, and as aids in diagnosing the problem of the individual concerned. Many of them have a high degree of reliability and are used extensively by the schools and colleges in their counseling programs. The best book to consult is Symond's "Diagnosing Personality and Character." The pastor, however, cannot ordinarily use these tools. They are the tools of a trained psychologist. But a few churches have set up programs, particularly in their church schools, or have fostered "Life Adjustment Centers" where these instruments are effectively utilized by competent persons, and where the findings are of great value in guiding the pastor in his own distinct field of counseling.

2. The technique of the interview, the pastor's chief method, has been analyzed and the principles of effective interviewing clearly stated. The importance of gaining the confidence of the individual interviewed, of discounting one's own prejudices, of getting the individual's point of view, of listening to him, of helping him to view the situation objectively and develop his own program of action to meet the situation, are among the points stressed. The best book available here is Bingham and Moore's "How to Interview."

● *Importance of Group Guidance*

3. Group guidance is an essential element in any counseling program. Many problems common to a group can be better handled with the entire group than with individuals; the depersonalization of the problem and the morale of the group are valuable assets. Here is the preacher's great opportunity. If, out of his counseling with individuals he can lift problems that are acute with many persons in his congregation, he can deal with them with an objectiveness and deliberateness difficult in personal interviewing—and it will save his preaching from that abstractness which is so common a vice of the pulpit. Moreover, the worship service brings to the individual the morale of the group as he faces his problem; he is lifted up and inspired with new strength. And what has been said about preaching applies, with modifications, to other group meetings—to classes, discussion groups, etc. They afford important complementary aspects to an adequate counseling program.

4. The necessity of adequate records can hardly be overstressed. Pastors generally flatter themselves that they can trust their memories; physicians take no such chances; and school counselors fully realize that without a cumulative record of their interviews and a body of information about each student their work will be comparatively ineffective. Important details which will aid in an understanding of the individual in his reactions to his life-situations will inevitably slip from mind unless carefully recorded. Little has been done as yet in devising records for the use of pastors, but the clergyman who desires to build up an adequate record system would do well to investigate the records used by social case workers and educational counselors and adapt them to his own distinctive purposes.

● *The Pastor's Opportunity*

5. Finally, the personal counselor fully realizes that human beings are, as Aristotle said so long ago, "social animals." Individuals need social fellowship and support. Individuals become persons in social relations. Isolation is insufferable, and is a prolific cause of personality disaster. Here the pastor, as personal counselor, has a great resource. The availability of the church fellowship, in which an individual may find social support in his efforts to realize himself on higher levels and in worthy causes, provides the pastor with a means, immediately at hand, and quite without equal, to promote the richest self-fulfilment of persons seeking "abundant life."

THERE is perhaps no better mental and moral discipline than to try habitually to see not merely what one's opponents believe, but why they believe it and how they are able to see the same facts that we do ourselves in such a different light. If the tag is not too worn, I would say, "To understand all is to forgive all."

Unfortunately it is just those things of which we are most sure and which we value most which tend to sink so deeply into our minds that we cease to be conscious of them as opinions and come to feel them, rather than to think of them, as necessary truths which no man can deny without moral wickedness.

Who will deny that, in the present state of the world, the greatest need of the day is the spirit of understanding?—*The Manchester Guardian.*

'Pulpit' Binders

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WHO'S WHO in THIS ISSUE

SINCE 1918 Rev. ERNEST FREMONT TITTLE has been minister of the First Methodist church, Evanston, Ill. Earlier pastorates were in Christiansburg, Dayton, Delaware and Columbus, O. Dr. Tittle is a member of the board of trustees of Northwestern university.

During the world war Rev. WILLIAM B. MATHEWS served in France under the Y.M.C.A. and later was director of the Y with the Greek army of occupation in Turkey. Following the war he was industrial and religious work secretary for the Y in Pittsburgh and Chicago. He ministered to the Church of the Disciples in Bloomington, Ind., and the Central Church of Christ in Des Moines, Ia., and for the past six years has been pastor of the Old Stone church (North Congregational), New Bedford, Mass. Mr. Mathews is a graduate of Hiram college, and has A.M. and D.B. degrees from the Divinity school of the University of Chicago.

After completing his educational preparation at Columbia university, and at Drew and Yale seminaries, Rev. RUSSELL J. CLINCHY was connected with a Presbyterian social settlement in New York city, and later was an executive of the American Friends' Service committee in Philadelphia. For a time he was associate pastor to Dr. Atkins in Detroit and Dr. Jefferson in New York. He has for several years led the activities of Mt. Pleasant Congregational church, Washington, D. C.

For a generation Rev. HERBERT L. WILLETT was professor in the department of oriental languages and literature in the University of Chicago. During most of this period he ministered to churches in Chicago. For several years he has been pastor of the Union church of Kenilworth, a suburb of Chicago. Dr. Willett served as president of the Chicago Church federation from 1916 to 1920, and was Chicago representative of the Federal council of churches from 1920 to 1925; later he served as chairman of the midwest committee of the Federal council. Dr. Willett has written a score of books, among them "The Bible Through the Centuries" and "The Jew Through the Centuries."

Following studies at the George Washington university, Washington, D. C., and in Maryland, Rev. K. K. HADDAWAY pursued graduate work in Yale, Johns Hopkins and Harvard universities. He was pastor of Methodist Protestant churches in Baltimore and Pittsburgh, and for a brief period held the post of dean of Western Maryland college. For the past ten years he has ministered at Broadway Winter Hill Congregational church, Somerville, Mass.

Rev. JAMES D. MORRISON *is minister of* the Central Baptist church, Providence, R. I., a trustee of Colgate-Rochester Divinity school, and a member of the executive committee of the Ministers and Missionaries Benefit board of the Northern Baptist convention. Born in Canada, Dr. Morrison graduated from McMaster university; later he graduated from Colgate-Rochester Divinity school. Early pastorates were in Camden, N. J. and Rochester, N. Y.

Rev. HERBERT B. HUDNUT *is pastor of* the Bellevue Presbyterian church, Pittsburgh.

Rev. CHARLES T. HOLMAN *is professor* of pastoral duties at the Divinity school of the University of Chicago.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

CLYDE W. ROBBINS, First Baptist, Westboro, Mass. "Ethiopia's Outstretched Hands." Psalm 68:31—"Ethiopia shall suddenly stretch out her hands to God."

JOHN M. VERSTEEG, Walnut Hills-Avondale Methodist, Cincinnati, O. "Make Yourself at Home!" Gen. 28:11—"He took of the stones for his pillow."

J. EARL CUMMINGS, Methodist Protestant, Westminster, Md. "Mental Hygiene According to St. Paul." Phil. 4:8—"Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

FOR YOUR SERMON AND TEXT

Title of sermon

.....

Text used (Write out the text)

.....

Name of minister

.....

Name of church

.....

Address

MERRILL F. CLARKE, Congregational, New Canaan, Conn. "A Forgotten Moral Country." Heb. 11:16—"Wherefore God is not ashamed of them, to be called their God."

VERNON NASH, Peiping Union church, Peiping, China. "Still Just an Armistice." Luke 6:46—"Why call ye me, Lord, Lord, and do not the things which I say?"

PAUL P. YOUNGER, Ramona Park Friends Community church, Alhambra, Cal. "Christ's Alternative to Failure." Luke 18:1—"Men ought always to pray, and not to faint."

JOHN F. C. GREEN, German Evangelical Protestant (Congregational), McKeesport, Pa. "The Science of Prayer." Psalm 106:15—"And he gave them their request, but sent leanness into their soul." Luke 11:1—"Lord, teach us to pray."

HARTLEY H. STOCKHAM, Westminster Presbyterian, Gary, Ind. "You Belong Out Front." Deut. 5:30, 31—"Go say to them, Return ye to your tents. But as for thee, stand here by me."

JAMES C. PERKINS, JR., Congregational, Regent, N. D. "Things That Matter." John 21:22—"Jesus said to him, If I wish him to wait till I come, what does it matter to you? You must follow me." (Goodspeed.)

The Editor's Page

The Event of the Month

HOW we are making history these days! I am thinking, of course, of the way the League of Nations is meeting the situation created by Mussolini's war. Step by step the league has moved forward along the way prescribed by its covenant. It seems slow, perhaps, yet the nations never walked in that path before. As I write, the news comes that fifty-two nations—the entire league, save only Austria, Hungary and Albania—have adopted a boycott of Italy's exports. This is the first overt step in the system of sanctions. The second, if there is a second, will be an embargo on the shipment of goods to Italy from the league nations. The third step would be a blockade of Italian ports and boundaries. This third step is the equivalent of war, and Mussolini promises to meet it with warlike measures. But the league hopes that the boycott and, if necessary, the embargo will be made effective—as, theoretically, they can be—by the faithful cooperation of all league members without resort to a military blockade to make them effective. Only time will tell whether a league nation will yield to the enormous temptation to grow rich at the expense of the self-denying nations. Also, only time will tell whether the non-league powers, particularly Germany and the United States, and possibly also Japan, will take advantage of their detachment and make up to Italy what she loses by the boycott of the league nations. I cannot conceive of the United States failing to cooperate to the fullest extent, provided only that the good faith of the league members is clearly demonstrated. It seems as if we are entering a new day in international relationships—either that or disillusionment and chaos.

These History-Making Days

The Book of the Month

CHRISTENDOM, *A Quarterly Review. Edited by Charles Clayton Morrison. Willett, Clark & Company, $3.00 a year, $1.00 a copy.*

WILL I be forgiven for choosing a magazine of which I am myself the editor, as the book of this month? I hesitate, but the prompting to do it is irresistible. I have just put the finishing touch on the first number of Christendom which is now on its way through the press. The preparation of it has kept me under a kind of spell for months, and at the moment of writing these words I am waiting with undignified expectancy the delivery of the first copy. The publishers on their side and I on the editorial side have tried to make this new Quarterly a delight to the eye and hand, and a joy to the mind and the heart. How well we have succeeded remains to be seen. The purpose of Christendom is to carry the best thought of our time to as large a portion as possible of the thoughtful (but not too thoughtful!) public. It is intended for everybody who is interested in the discussion of subjects which center around the task of Christianizing our secular culture. Whether one approaches it, therefore, from the cultural angle or from the Christian angle, its contents ought to be equally important and interesting. Any intelligent layman who has been introduced to the problems of modern life at a somewhat deeper level than that of the daily newspaper, will find in Christendom both food and light. And of course every minister will be gripped by such discussions as those of the Archbishop of York on "The Restoration of Christendom," John Bennett on "Moral Landmarks in a Time of Confusion," Professor Hocking on "Does Civilization *Still* Need Religion?" Paul Tillich on "Natural and Revealed Religion," and Gregory Vlastos on "What Is Love?"—but my space is running out and I cannot mention the others! There are sixty pages of book reviews by men whose judgment commands universal respect.

A Thought for the Month

SOMETHING like an intellectual revolution is on the way among Christian thinkers. It is of prime importance that we shall be aware of it, intelligent about it, open-minded toward it, and critical in the manner in which we accept and adjust ourselves to it. Surely the time is ripe for a change in the mood of the Christian church. It has been timid and apologetic for a long time—for at least two generations. The higher criticism shattered the traditional conception of the Bible. The doctrine of evolution shattered the age-old conception of man, and where it did not destroy it thinned out the conception of God. As for the church, we Protestants never had a worthy conception of it. Science has seemed to lead theology around by the nose to physics, to biology, to psychology, to sociology, all the time forcing her to make new adjustments to one department of assured knowledge after another. It has been a dizzy experience. Now at last we are becoming aware of the fact that religion is itself a field for the operation of a science which is not an imitation of other sciences, nor an echo of them, nor an "application" of them, but one whose data are as truly independent of them as the data of any science are separable from the data of the others. Theology is about to recover her long lost position as the Queen of the sciences. We are going to hear a great deal in the immediate future about the independence of theology, the independence of the church, the independence of Christian ethics, the independence of the Christian tradition. Let us be prepared for it—both hospitably and critically prepared. I think I sense the coming of a reformation along the whole range of Christian thought—from fundamentalism on the right to extreme liberalism on the left. The new speech of the Christian faith will be confident and militant. Religion is in the way of becoming again the supreme interest of humanity.

At the Dawn!

Charles Clayton Morrison

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Editor, *Pro Tempore*

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